that to say it in Tefillah alone is sufficient, and again it teaches, 'and if he says it in both, may blessings rest on his head', but since he has said it in one he is quit, the second is a blessing which is not necessary, and Raba, or as some say Resh Lakish, or again as some say, both Resh Lakish and R. Johanan, have said: Whoever says a blessing which is not necessary transgresses the command of 'thou shalt not take [God's name in vain]'![27] Rather read thus: If he has said habdalah in one and not in the other, blessings shall rest upon his head.

R. Hisda inquired of R. Shesheth: If he forgot in both,[28] what is he to do? — He replied: If one forgot in both, he says the whole again.[29]

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(1) A scorpion is more certain to sting.
(2) One which has 'lot gored before.
(3) One which has gored three times. For these terms, v. Glos.
(4) I.e., even if it is busy eating.
(5) This is a humorous exaggeration.
(6) I.e., it is high spirited and full of mischief in the spring.
(7) Heb. yarod, apparently a cross-breed of a snake and a lizard.
(8) According to J.T. a spring of water had miraculously opened at the feet of R. Hanina, and that sealed the fate of the lizard, for (it is asserted) when a lizard bites a man, if the man reaches water first, the lizard dies, but if the lizard reaches water first the man dies.
(9) The formula 'that causest the wind to blow' etc., P.B. P. 44.
(10) The words 'and grant dew and rain for a blessing', ibid. p. 47.
(11) V. Glos.
(12) Ibid. p. 46.
(13) After the first three.
(14) Ibid. p. 51.
(15) Viz., discerning between holy and profane and between clean and unclean etc.
(16) I.e., two mentions of the Deity. Lit., 'letters'; var. lec. 'words'.
(17) I Sam. II, 3.
(18) Isa. XXVII, 11.
(19) Ex. XV, 17. (lit. trans.).
(20) Ps. XCIV, 1.
(21) The word 'vengeance' is written twice in the verse cited from Psalms.
(22) Deut. XXXIII, 2. It is difficult to see what this has to do with vengeance. It seems that in fact the text does not explain the statement of 'Ulla, and instead shows how there are two kinds of 'shining forth'. V. Sanh. 92a.
(23) V. Aboth I, 1.
(24) The various divisions mentioned in the habdalah benediction.
(25) V. infra 26b. Which seems to show that it is optional.
(26) The Tall.
(27) Ex. XX, 7.
(28) In the case of habdalah over the cup, he failed to say the last benediction which contains the enumeration of the various divisions. V. D.S. a.l.
(29) He recites anew the Tefillah and the benediction over the cup of wine.

Talmud - Mas. Berachoth 33b

Rabina said to Raba: What is the law?[1] He replied to him: The same as in the case of sanctification. Just as the sanctification, although it has been said in the Tefillah, is also said over the cup [of wine], so habdalah, although it has been said in the Tefillah, is also to be said over the cup [of wine].

R. ELIEZER SAYS: IN THE THANKSGIVING BENEDICTION. R. Zera was once riding on an ass, with R. Hiyya b. Abin following on foot.[2] He said to him: Did you really say in the name of R.